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Evangelical Visitor - September 08, 1969 Vol. LXXXII. No. 18.

John E. Zercher

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Evangelical VISITOR

September 8, 1969



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EDITORIAL

We're Asking the Wrong Question

Even if we do not state it the question lurks in the background whenever the discussion gets around to the Brethren in Christ and the colleges. The question goes something like this: "Can the Brethren in Christ afford a college?" Or it is sometimes stated: "Can the college survive with so narrow a base of support?"

These are understandable and legitimate questions but they are not the real question. The real question is not: Can the college survive; but rather could the denomination survive without the college? Or, can the denomination afford not to have a college? The real issue is not the future of the college but the future and health of the denomination.

A college makes three essential contributions to a denomination:

The college serves our homes. I assume that as a denomination we are sufficiently tolerant to fellowship with Christians across denominational lines. But I also assume that we as families have a commitment to the Brethren in Christ which has a bearing upon our desire for our children. The denominational college continues the spiritual nurture begun in the home and the local congregation within the biblical framework to which we are committed. It can be assumed that a higher percentage of our youth will find their life within the church of their parents by attending our college than if our youth went elsewhere.

A group as closely knit as the Brethren in Christ have more than doctrinal affinity. There are cultural values and ethos patterns which although not of the essence of faith are a part of the life of the group and the families. These contribute to the unity and well being of the group. It can be expected that the college understands and honors these values and patterns. By design and by the makeup of the faculty and student body these values and patterns are supported in a way another college could not.

The college serves the local congregation. It is from the college that the trained leadership—lay and ordained—will come. This is especially true of the pastors. There will be those who come to the pastorates of Brethren in Christ Churches from other groups and from training in other colleges. These men have and will make an outstanding contribution to the denomination. But the college has been

the major source of pastors. One could only speculate on the attrition of young men—prospective pastors—if they were forced to take their college work in other schools, but I believe it would be great if not fatal.

The college is not only crucial in directing young men into pastorates but it provides a unity and understanding of doctrine and practice that a diversity of college training would not provide. For a denomination that takes doctrine seriously this is an essential consideration.

The college serves the denomination. It serves as a prophetic voice to the church. Any group must be subject to new insights and willing to look at old and established positions and practices. The scholars and the community of scholars are an essential part of the church in this respect.

One can only speculate on how ingrown, irrelevant, and indeed unfaithful a denomination would become which closed its mind to scholarship. A faithful denomination will need to keep its life subject to Scripture and its ministry relevant to the world. A college community has an essential contribution to make in both of these concerns.

The contribution a college makes to the denomination is not without its problems. A prophetic ministry is by its very nature a painful one. Our youth never come back the same as they left. Life on a college campus with six hundred youth is somewhat different than in the local congregation where there are but a handful. No doubt there are parents who would desire to counsel college administrators on how college discipline should be maintained. It is equally possible that college administrators would like to counsel parents on the training of the youth which are being sent to the college.

When our youth leave us for the campuses of our colleges they will come home different. I assume that that is why we send them. It is important that we do not interpret this difference in a negative manner. They will think different. They will talk different. Some will even look different.

My father was a member of the first class of Messiah College—then Messiah Bible School and Missionary Training Home. High school was not the accepted pattern for Brethren in Christ youth in 1909. He had to wait until he was twenty-one before he could enroll.

He related an incident that occurred during his student days. He returned one week-end to his home and attended church at his home congregation on that Sunday morning. Following the service the young men gathered around my father with what I interpret to be a somewhat curious if not critical attitude. And I assume the one who spoke reflected the observation of the group when he said: "Why, he even talks different."

And so it was in 1909. And so it is in 1969. And we thank God they do. And may we as individuals and a denomination have the grace to listen. Z

Cover Photo: Kline Hall of Science, Messiah College. See page fourteen.

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Editor: John E. Zercher, Box 166, Nappanee, Indiana 46550, to whom all material for publication should be sent.

Editorial Council: John E. Zercher, Editor;

Arthur M. Climenhaga, J. Wilmer Heisey, Owen H. Alderfer, John Arthur Brubaker, Paul Hostetler.


Page Contributors: Board for Missions, Box 149, Elizabethtown, Pa. 17022; **Missions Overseas**, Miss Mary C. Kreider; **Missions in America**, Mrs. Maybelle Kanode; **Christian Service Ministries**, J. Wilmer Heisey. Board of Christian Education: **Home**, Mrs. Esther Boyer, 1822 W. Ninth St., Upland, Calif. 91786; **Sunday School**, R. Donald Shafer, Box 127, Nappanee, Ind. 46550; **Youth**, Paul Hostetler, 20 Morgandale Crescent, Agincourt, Ontario. **Pastor's Page**, Arthur M. Climenhaga, 691 Ukiah Way, Upland, California 91786.

Brethren in Christ Publication Board, Inc.: Isaiah B. Harley, Paul E. Witter, Paul E. Hostetler, Lester Fretz, Joseph R. Aiken, H. H. Brubaker, C. N. Hostetter, Jr.

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THE PASTORAL CALLING

John E. Zercher

The pastoral crisis is well known. Too few are entering. Too many are leaving. Of those who remain many are uncertain of their role and are frustrated in their ministry.

The irony is that the need of the pastoral role has never been greater. There has been the breakdown of community and a disintegration of the family structure. There has been a loss of personal meaning and identity. The rapidity of change and the questioning of values undermine security. The result is a sense of loneliness, lostness, helplessness and guilt. These are problems of the spirit and need the pastor's care.

This crisis, highlighted by an increasing need, is due in part to two failures—a failure to understand the function of the pastor and a failure to understand the role of the church.

The uncertainty as to the pastoral role is due to two heresies—

There is the heresy—the traditional one—that sees the pastor called by the congregation to minister both to and for the congregation. The congregation attends the services and serves on committees. The ministry is done by the pastor. As a result his duties are innumerable and his task impossible.

The second heresy—a more modern one—is quite the opposite. Since we have rediscovered the laity there is no need for the ministry. In fact the pastoral office is a hindrance to witness. It is not a gift to be used but a burden of which to be rid. So we have the strange phenomenon of men leaving the pastorate so they can the better serve.

These heresies reflect a failure to understand the pastoral function which in turn represents an inadequate understanding of the church.

The New Testament pictures the church as a body—indeed the body of Christ. Individual Christians make up this body as members with differing and distinct functions. It is through these members that service is rendered to the church and by the church. These differing functions are called gifts. Among the gifts given are prophets, evangelists, pastors and teachers. The unique role of these stated gifts is that their primary role is a ministry to the church in order that the church may serve in the world (Ephesians 4:11, 12).

The rediscovery of the laity is in keeping with Paul's concept—and for that matter the New Testament concept—of the church. The entire church (the saints) does the work of ministering. The Good News will never be adequately proclaimed nor will sufficient witness be given if restricted to the pulpit ministry or the attendance at the worship services in the church.

Witness must take place where the people are—at work, over the back fence. It must be seen where life is hard and men are vile; where power enslaves and the weak suffer. True witness occurs when Christian word and deed come in contact with lives that are broken and defeated.

It is the function of the pastor to equip (prepare) the church to bear this witness in word and ministry.

Now, what kind of a role does a pastor fill if he is to fulfill this function?

It may help us to understand the New Testament understanding of the role of pastor if we recall the word Paul used. The word meant *shepherd* to the readers of his epistles. This is not a strange word to the Christian. Christ spoke of himself as the Good Shepherd. Peter refers to Christ as the Chief Shepherd. Peter was reminded by the Lord to "Feed my sheep." The imagery may seem foreign to our western and urban culture but the universal devotion to the Twenty-third Psalm attests to the universal reality of the shepherd symbol.

So the pastor's pattern is not Amos by the altar at Bethel nor John the Baptist, the fiery desert preacher. Rather his pattern is the one who called himself the Good Shepherd and who looked with compassion on the multitude; knew His sheep by name; and gave His life for them.

John A. Mackay writes in his book *God's Order*:

"Other religions have their prophets and priests, and even their evangelists, but only the Christian religion has produced an order of shepherds. The Christian pastor, with his shepherd's heart and his pastoral vocation, is unique among religious functionaries. In the end it is the Christian pastor and he alone who will prove a match for the fiery devotees of Marxist Communism."

And Dr. Mackay could well have added that it will be the pastor who will minister to men disillusioned by materialism. It will be the pastor who will bind up lives broken in their selfish quest for pleasure and happiness. It will be the pastor who deals with the ultimate issues of life.

It is significant that Paul relates the pastor to people rather than to program. If we were "equipping the saints for the work of the ministry" we would talk about program and appoint committees. We would prepare a calendar and organize campaigns. And in all of this we would see the pastor as chief organizer, programmer, and administrator. And as a result he is so involved with the program that he has no time to prepare people. Paul sees *being* as more important than *doing*. So the pastor's role is to prepare people—unified in faith; grounded in experience; mature in Christian graces; and Christlike in character (Ephesians 4:13).

No one can predict what form the church's program may take. There is nothing sacred about the number of services nor their length. The well being of the church does not really depend upon the size or style of its buildings nor, one might even add, upon their existence.

The church is people and for these people—called by the New Testament *saints*—God has called pastors to prepare the church to live and serve in the world. The need to minister was never greater. The role of the pastor has never been more strategic.

GOD JUSTIFIES THE GUILTY

Romans 3:21-5:11

Albert H. Engle

God justifies the guilty. How can that be? It is a question as old as Job, for in Job we read, "How then can a man be justified with God?" But if a man's God-given desire to enjoy life is to be realized he must be reconciled with God, the Source of life. This is Paul's burden in presenting the Gospel—God's Good News. And Paul boldly announces his Old Testament text: "The just shall live by faith." We submit the word "live" as presenting the main thrust; "the just" identifies who shall live; and "by faith" tells how.

Paul has established man's guilt; that all have sinned and are separated from God. This renders him spiritually dead, though alive physically and mentally. In this state of spiritual death man is eking out ways and means to find the key to real life. But all in vain. And if physical death overtakes him in this state his doom is irrevocable separation from God—the second death.

But God, having sovereignly preserved within our fallen humanity the power of choice for or against Him, now makes possible real living through a renewed "inner man." Paul with intense Spirit-inspired urgency indicates the importance of acknowledging God's indictment that he is a guilty sinner.

But having acknowledged his guilt before God man is confronted with a naturally hopeless situation. If an individual is indicted for a crime by legal authority the only way he can be justified is to prove his innocence. But he can't do that with God. Or, might God do like some careless parents; decree punishment, then wink at the transgression, and forget the penalty. No, a righteous God cannot violate His standard of justice

JUSTICE AND GRACE

Paul now tells how God is "just and the justifier of him which believeth in Jesus" (3:26). In the two previous verses he tells how this is accomplished. First, Jesus represents God's grace, unmerited favor. But does not this involve a compromise of justice? No, for Jesus also actually redeemed us. In our sin and estrangement from God, we became the slaves of sin and Satan. Jesus is the redemption price whereby we are restored to God. But does not the Scripture say, "Without shedding of blood is no remission"?

This is met in that He is also "a propitiation" for our sins. Having identified Himself with man in his sins Jesus died in our stead—died, not only physically, but spiritually, separated from God, went to hell—all for us. He shed *His* blood for *our* sins. Thus the requirements of justice were met, and God could righteously declare a reconciliation with man. This is so simple, yet so sublime that some people are slow to accept it. The following incident may cast a bit of light on the mystery of a holy God bridging the humanly impassable chasm between Himself and the guilt-laden sinner.

An infidel tried to be good to his devout Christian wife. He took her to church and if he did not stay he would return for her. One Christmas eve he took her to church but ridiculed the idea of God becoming man in the babe of Bethlehem; then he returned home. A cold wind was blow-

ing snow. Seated comfortably in his warm house he heard a thumping on his window. He discovered that birds seemed to be trying to get out of the storm. So he went out and opened the barn door, but they would not go in. He tried every way to get them to go in but to no avail.

Finally he thought, those poor birds do not understand my concern for them. They are afraid of a big man like me. If only I could become a bird like one of them and communicate with them they would understand and I could lead them in. Whereupon the Holy Spirit broke through to him the significance of the Christmas story. The great holy God would become like sinful man (though without sin) and suffer for his sins, thus communicating His love for man.

Our great God of love, through the sacrifice of Jesus, sovereignly blots out sin which separates man from Himself. The "sins of the past" (3:25) are remitted and man stands before God as if he had never sinned. Thus man, though hopeless in himself, totally insolvent morally and spiritually, is now sovereignly restored in favor with God. And it is accomplished, as it must be, *by God alone*.

How can man experience that which God provided? It is a gift and Paul says it is by faith. He does not mean that if a troubled person brings himself into a state of mind where he believes he is saved that he then is saved. Too many people rest on such kind of "faith."

FAITH RESTS ON FACTS

Paul's emphasis here is that true faith rests on two great facts. First, we are sinners guilty before God. Then, for all such, God provided salvation through Jesus' death in our stead. If we believe God—if we repent and act according to these truths, we are justified. Self-righteous people are too proud to go along with this. To many intellectuals it is too simple. Many down-and-outs cannot conceive that they are "in" on this. And millions know nothing of it. But there is no other way to be right with God.

A man was given the death sentence for a crime he had committed. Someone interceded with the governor of his state to grant a pardon. This done, the pardon was rushed to the criminal in his death cell. He refused it—perhaps unwilling to admit his guilt. Whereupon the court wrestled with the question: must the penalty be executed on a pardoned criminal who refuses his pardon? The question was committed to the Supreme Court of the United States. Their decision was, if the guilty man refuses his pardon the penalty must be executed.

God through Christ pardoned our sins. If we believe Him and accept Christ we are pardoned; if we reject, the penalty must be executed. This belief is more than a mental assent; it is a casting of our guilty unworthy selves on God's mercy in Christ. And when we do this from our hearts, His Spirit "bears witness with our spirit that we are the children of God."

(Continued on page thirteen)

Missionaries To The Indians



John Garman, former Saskatchewan farmer and Brethren in Christ minister, opened a small wholesale business in the basement of a small building on 33rd Street in Saskatoon in 1960.

Today The Trading Post supplies hundreds of handicraft outlets in Canada and the USA and this year will likely enjoy sales in excess of \$200,000. And a beginning has been made in the overseas export market as well.

The Garmans' (John and his wife Ruth) involvement for eight years with Indian people in Saskatchewan and Ontario, led them to believe that they could serve them as much by marketing their merchandise as by preaching—"perhaps better, so we do both."

The Trading Post claims that if it's made by hand, by Indians, it can supply it. Available in the Saskatoon store, now located at 255-2nd Ave. South, are Indian moccasins,

snowshoes, Eskimo soapstone carvings, Indian and Eskimo prints, raw wool sweaters, novelties made of moose, elk and deer antlers, bead work, birchbark items, quill work, mukluks, mitts, jackets, toques, moosehide gloves, and much, much more.

And all the articles are made and packed by Indians or Eskimos. There are no imitations.

Retailer and wholesaler, Garman participates as well in the production of the handicrafts, often traveling many miles in the early morning hours to Indian reservations to pick up smoke-tanned moosehides, then moving on to other reserves where the hides are distributed for making up into moccasins by skilled native hands.

The Indians are willing workers. "They meet the deadlines," says Garman, "and I can't get enough hides to fill the demand."

In the Saskatoon store, Indian women are employed to cut, sew, and embroider the moccasins with beadwork. Mrs. Olbort, a charming Cree lady, locally supervises the cutting and general production of the footwear.

Annual gift shows at Toronto and Los Angeles are centers for an exchange of ideas and leads to new markets. The Garmans travel to many of the shows, and are everywhere respected for their resourcefulness and for the good craftsmanship of their products.

Most of the work done is paid by the piece. Returns of \$90 to \$100 per week for an Indian lady are not unusual.

Garman carefully explains to his suppliers what the items they make will retail for and why the higher price. This open approach seems to work well. They have complete confidence in him.

The Trading Post, as the Garmans, has an aura of optimism. "Market potential is limitless," says the friendly preacher-merchandiser-friend to native Canadians.

Reprinted from the *Canadian Mennonite*. Used by permission.

Top: John and Ruth Garman admire a soapstone carving done by an Eskimo.

Left: John Garman holds one of the many handicraft items made by the Indians and merchandized through the Trading Post.

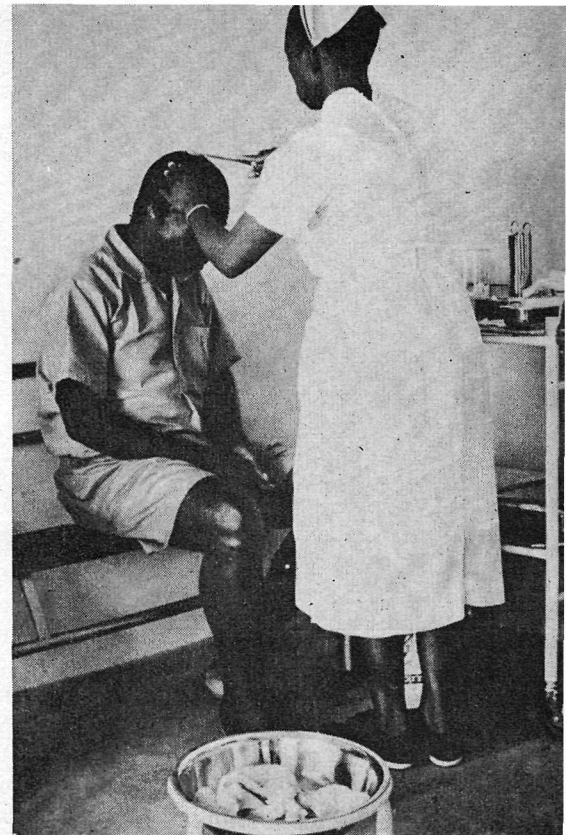
—Photos by Dave Kroeker





A mother helps her baby drink his medicine at Mtshabezi Hospital.

NEWS and VIEWS *Medical and Non-Medical*



Mrs. Mlilo, wife of Rev. Bafanya Mlilo, doing a dressing. Rev. Mlilo has visited in America.

Excerpts from a letter by Dr. Virginia Kauffman.

Some of our readers have carried concern and prayed for her during a recent attack of hepatitis. Although not on the job yet, she said she was feeling very fine at the date of writing. For this we thank God!

As of the middle of June I have been at Mtshabezi . . . only a temporary move until another doctor is available for Mtshabezi . . .

Unless otherwise stated, all I write will refer to Phumula

. . . . We have started a *New Christians' Class* at the Hospital, as we had five TB patients who were saved and they are long term patients. It seemed best that one of their own people teach them, as they understand better just what new converts face. I spoke to Mrs. Mlilo about this and she jumped at the chance to teach them. Each Wednesday afternoon she has a session with them. Any Christians may attend it, but it is geared mainly to new Christians. Those attending look forward to it each week . . . One of the men in the class said one day that this is so good he does not know why he never repented before!

And the birds!

Through March, April, and May as we went out to various services on Sundays, we found the attendance rather low . . . The crops were ripening, and when the grain gets to a certain stage the birds come in flocks and eat the grain . . . which is the year's food supply for these people. Some years the birds are worse than others, and this was one of the bad years . . . For these several months the people practically live in the fields, going out at day-break and not returning home until dark.

One Sunday at a place where there are some good friends of mine, only about ten people were present, and so after the service I went to the fields to see them . . . When a flock of birds came swooping in, the men would

crack whips, and they can really crack them—like a gun shot! Some would whistle very loudly. The women and children would beat on tins and pans and shout. A few of the people did come together and I had a very short service with them.

Sorry to say, however, the birds are not the only reason for poor attendance . . . Indifference has been creeping in and revival is needed.

When taking a medical history from a patient here, one seldom gets a definite day, or even an approximate number of weeks, months, etc., as to when something started. It is usually related to some activity, such as, "When we started to plough," or "to cultivate." One answer recently from an old woman was, "When the birds began to eat." And so one has to be around for a while and learn about their way of life in order to get meaning out of such answers.

Non-medical!

One is called upon to do many things. A TB patient asked me one day to mend his trousers—which were already "Patch upon patch (of various colors) with a hole in the middle." He had basted another big patch under the whole seat and wanted me to stitch it. I put enough stitching on them to add quite a bit of strength!

A boy brought his mother's hand-turning sewing machine in—for three miles on the back of his bike, probably pushed most of the way through the sand and asked if I could fix it. I said if he would leave it I would do what I could. [Why shouldn't a doctor be able to doctor sewing machines, too?] I checked it all over, did some adjusting,

and finally got it going well again. After a few weeks his mother sent me about a dozen ears of corn, squash, and a watermelon as thanks.

Mtshabezi Items for Prayer

Our hospital evangelist went to be with the Lord a few weeks ago. He had had heart trouble for years, but the Lord used him greatly here; and his death has left a big vacancy. Pray that someone may be found to fill this place. A man claiming to be a big healer has been throughout the Wanezi area, the Matopo area, and is now in the Mtshabezi area. He says the people must come to him and they are afraid not to. Connected with witchcraft, for a small sum he says he will heal them, and for a very large sum he will call back the spirits of their dead ancestors. I am not sure what all he claims to do, but he has people by the hundreds flocking to him. Some from the hospital here have defected to him. Help to pray that God's people may not become involved with witchcraft.

Right: Lunch time. "I don't like being sick."



IN DEATH—A QUEEN!

Naomi Brechbill

(Mrs. Naomi Brechbill, now teaching at Navajo Mission, here shares a vivid picture etched on her memory during her recent VS period in Nicaragua.)

"The tall thin girl is coming!" said Pearl Wolgemuth one evening.

When I saw her, all I could say was, "Oh, my!"

Slowly she came, stooped, with a towel thrown around her thin shoulders. She sat quietly and respectfully. She continued to come to the meetings when she was able to walk.

Angela lived with her ninety-year-old great-grandmother, who is very much opposed to evangelicals, and with her grandmother Maria, who had also disliked us but has been attending our services, and with the grandmother's husband, Amalio. Angela's mother was dead and the father lived in Leon.

One Friday evening Pearl was very much concerned about Angela. That evening when the invitation was given Angela raised her hand, came forward, and stood by the altar. Hermano Guillermo prayed for her and explained further the way of salvation. Then she followed aloud most earnestly the exact words of Guillermo as he prayed the prayer for forgiveness and salvation.

Angela lived only a few weeks after her conversion, attending services at Esquipulas whenever she was able. Each time she came, she was thinner and her breathing more difficult. She gave a clear witness to salvation in the home and community.

Tuesday Pearl and Howard visited the home. They took a brightly flowered towel as a little gift for Angela (towels are worn as sweaters). She lovingly patted and admired the towel; it was such a lovely spot in her drab surroundings. Then she dressed in her best and insisted on coming along to the mission house in Managua. She perspired profusely and her breathing was clearly difficult. We were apprehensive and after a few hours took her home, glad that we had been able to give her this little pleasure.

Every evening following that time, the report would come that Angela was losing ground. Sunday morning when we stopped for the Santo Domingo group we were greeted with the words, "Angela died last night." We were a sad congregation.

After the morning service we went to the home taking the customary gift—either money or food. Ours was coffee and sugar. Friends and relatives had gathered, the custom being to remain at the house eating and "drinking"—more than coffee!—until the burial. We were concerned that Amalio and his brother Salvador would not drink. Our prayers were answered.

We were taken to the "room" where Angela lay on a homemade folding cot, dressed in white and covered with a borrowed wedding veil crowned with a tiara. Flowers were all around. She held two candles "to light the way," and there were also some at the foot of the bed. The fifteen bouquets and sprays from gardens and fields bespoke the peace and rest her face showed as she smiled—in death—a queen! That was the way it seemed to me. Her home was now a mansion on streets of gold and she wore a robe of righteousness. She was enjoying the beauty she had missed in her seventeen years of sojourn here.

Her father was by her side. Her going had been calm and reassuring. We believe Angela's last weeks made a profound impression on the home and community.

She was buried on Sunday at 4 o'clock in a homemade coffin lined with white paper and painted black on the outside. The coffin had been made in back of the house by friends amid drinking and subdued talking.

Angela was laid to rest without benefit of a service or a minister. Nevertheless she was in death a *queen*. Her gentle smile assured us we will meet her in heaven.

Note: The great-grandmother is still opposed to the evangelicals. Maria, the grandmother, attends our services at Santo Domingo and Esquipulas but has made no profession of faith. Amalio has fallen into sin; drink has always been his weakness. Salvador, the brother, has not accepted the Lord but pays his tithe faithfully. These, our Spanish friends, need our deep, sincere prayers.

On the Youth Page of the August 11 issue of the VISITOR we published the winning essays in the "Opinionaire Contest." In this issue we present the "Honorable Mention" essays.

What Does "Being A Christian" Really Mean?



Beth Hostetler, 18, 20 Morgandale Crescent, Agincourt, Ontario

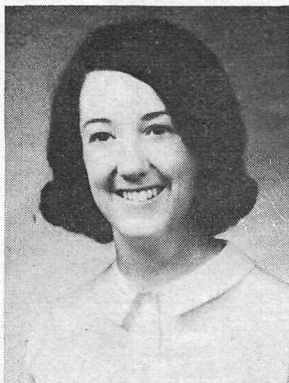
Being a Christian means much more than saying you have been saved or have accepted Christ as your Saviour.

It means having the added dimension of Jesus Christ in your life and letting it come through to others. Often this means giving more than taking, a noticeable occurrence in our selfish world. It could even mean giving and never taking, at least on a human level.

Beyond this, being a Christian means never being really alone because Christ is ever present. It means having a friend to call on because God always has time to listen—and answer.

Finally, being a Christian means living life to its fullest and being certain of being with God when you die.

Is the Bible Quiz a Good Thing for Our Local Church? (Quiz Fever)



Margarite I. Eshleman, 17, Route 1, Pequea, Pa.

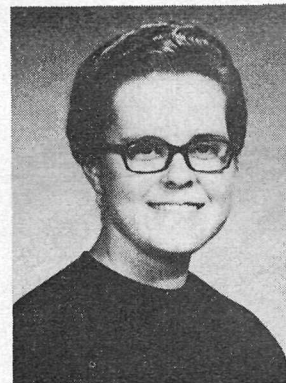
• Bible quiz in the local church is a stimulator for youth while a uniting experience for the whole congregation.

The youth are challenged to do their best to make the team. Their one common goal is to learn all they can with God's help and then use it in quizzes.

Although only a few make the team, all are winners because of the knowledge and experiences gained. The youth are drawn closer to God through memorization and effective group prayer. Quizzing may build a foundation to keep the youth within the church as they grow to adulthood. Both old and young are bound together by quiz, everyone can become involved.

Quizzing in the local church is a vital experience for the whole congregation. Quizzers benefit from knowledge gained and the congregation is bound together by group effort. When quiz fever hits a church people know it. That church is alive!

What Does "Being A Christian" Really Mean?



Mary Lou Miller, 16, Route 1, Martinsburg, Pa.

Being a Christian? It's the greatest life there is. In fact, it's the only way you can really live with complete happiness and satisfaction.

It's an acquaintance with Jesus Christ—the Son of God, the Savior of the world, Who saves and sanctifies and heals the wounded souls of men.

It's a friendship. And oh, what a thrill!—to fellowship in prayers, in thoughts, in times of joy and sorrow with a Heavenly Father. What sweeter relationship could a human desire?

It's a ministry—to win lost souls, to show forth that radiant love which can transform the vilest sinner, and to prove that there is reality in knowing Jesus Christ.

It's a hope. A hope that someday we'll meet the Man Who went to Calvary, suffered there for us, so that we might experience the great plan of Redemption. What a blessed hope! Hope, both sure and steadfast, which makes us faithful and determined to keep pressing ever forward to that ultimate goal—meeting Jesus Christ face to face!

Causes and Cures of Classroom Problems

He's a clown, he's a mimic, he's a rebel. He's indifferent, he's disruptive, he's destructive. He's a problem!

She's detached, she's distracted, she's a fidget. She whispers, she giggles, she interrupts. She never does stop talking. She's a problem!

They're disorderly, they're uncooperative. They're restless, rowdy, rude. The whole class is a problem!

* * * * *

Whether it is an individual who is out-of-bounds or a whole roomful of pupils, there's a cause for unorthodox behavior—and usually a cure.

Things may not straighten out overnight; the symptoms may be misleading; the cause may be complicated; the treatment painful; the prescription expensive in terms of time and effort—but the prognosis is good in 99 per cent of the cases.

Look at these solutions to actual cases:

PROBLEM: THE ROOM

Larry's audible yawn threw a practice-teaching student of primaries into consternation. The other pupils were restless and inattentive, too, but did Larry have to advertise it when the supervising teacher was present?

To the surprise of the student teacher, the cause of boredom was not pinned on her teaching. "There's a fair chance," said the supervisor, "that it was the stuffy classroom." The small room had been closed up all week and needed ventilation.

There are other reasons for restlessness connected with room and equipment besides distractions and ventilation: the height of tables and chairs, the amount of space, the lighting, the disorderly appearance of the room.

Crowded and uncomfortable seating invites inattention, especially during those wiggly years. Right-height tables and chairs with elbow room aid concentration. Facing into the glare of strong light from windows or unshielded light bulbs causes pupils to squint and puts the teacher into silhouette. Face the class in another direction, or pull down the shade.

There's something about an untidy room which communicates an "I-don't-care" attitude—gives pupils a feeling that disorderly conduct is quite in keeping with the disorderly room. On the other hand, a tidy room commands a certain amount of respect.

PROBLEM: THE CIRCUMSTANCES

It was the interruptions that upset a teenage class in Woburn, Massachusetts. No sooner did Mrs. B. secure attention than the department secretary asked for the class records. The youth group leader followed on her heels to make an announcement, tripping over the easel of flash cards.

When the lesson was finally under way, after a siege of

uncontrollable laughter, Susie interrupted with a question about the advisability of teenage marriage. That set the whole class off.

Once the teacher has caught the attention of the pupils, no outside interruption should be permitted to habitually break it.

At teachers' meeting tactfully discuss the importance of this, suggesting that attendance and announcements be cared for during opening assembly, or class records be left outside the classroom area for secretary to collect.

If it is pupils who interrupt, deal according to the reason for the interruption. A humorous situation calls for a hearty laugh from all, including the teacher.

Friendly chitchat by the pupils calls for a lowered voice from the teacher (rather than trying to talk over the hubbub), a pause (long enough to catch attention), or a glance (to tell the offenders to be quiet).

If pupil questions come thick and fast, consider the appropriateness of each question. If a question is of immediate concern to the class, deal with it, finding some way to connect the question with the lesson material. If it can wait for an answer, ask pupils to research the question and bring their information to class the following week.

PROBLEM: THE TEACHER

A class of fifth-grade boys in Texas were out-of-bounds the moment they stormed into the classroom—hanging out the second-floor window, wrestling, pushing, and talking loudly and defiantly on irrelevant subjects.

The teacher detached himself from the bedlam and began stoically taking records. When he could stall no longer, he opened his teacher book, and in a hesitant voice began, "Jonah was a prophet who felt called to preach, but not to the Ninevites." When that made no impression, he read the Bible story in a monotone to deaf ears. It was obvious that teaching was a torment to both teacher and pupils.

There are several courses of action that might have been taken to gain control:

1. *Establish routine procedure.* Have one class at a time dismissed from opening assembly. Appoint one responsible pupil to lead, with directions to stop the class before entering the classroom. Walk with the group, keeping an eye on the pupils behind, as well as ahead.

2. *Catch attention immediately.* Taking records keeps the teacher busy, but allows the unoccupied pupils to turn their energies into mischief. Catch the eye with a visual aid, or something that moves. Catch the ear with a new sound. Catch the curiosity with an arresting question or a problem. Catch the imagination with a brief story.

3. *Be a "lively" one.* Step up the tempo of the class. Move quickly from point to point and activity to activity

(Continued on page twelve)

"We have learned that it is selfish to ask to see the fruits of our labors. We are called only to follow Christ as best we can. And with His help and guidance we must make our own decisions and act on them, not timidly or in a spirit of fear, but with boldness, in faith, believing that Christ will sanctify our efforts to His honor and glory."
—Brooklyn

From the Ghetto to the Hogan . . .

Messiah's Students Are Coming!

Academic. "Of, relating to, or associated with a school of higher learning. Theoretical without having an immediate or practical bearing" (Webster). "Academic" is a good single-word description of Messiah College; students intellectually examining problems and solutions, learning history, math, and French.

Involvement. "To draw in as a participant, to oblige to become associated with. To have an effect on" (Webster). "Involvement" is a good single-word description of many Messiah College students; students not content to merely intellectualize, but who are spending a portion or all of their summers in service-oriented tasks. An ever-increasing number of these students are serving in such diverse tasks as camp counselors, maintenance personnel, inner-city youth workers. One primary motive of all, regardless of what job they do, is to serve their Lord and their fellowman in an active and positive manner.

The Brethren in Christ Board for Missions assigned fourteen Messiah students to four mission locations in the United States this summer: Brooklyn, Navajo Mission, Life Line Mission, and Camp Brookhaven. Summary reports from three of these missions follow.

BROOKLYN

(Messiah students: Mary Cummings, Bonnie Engle, Lois McElhaney, Tony Alexander, Glen Heise, Sidney Mohn.)

"Perplexed" is one way of describing our reaction here in New York. The living quarters were broken into numerous times, yet we were able to make good friends in the neighborhood. The car wiring was tampered with, and once the house was set on fire, yet we were thanked for our help and asked to stay.

Maybe this gives you a clue to the kind of summer

"Our mission to San Francisco ended on August 15, but my mission for Christ cannot end until He returns. As I go back to Messiah, I must tell all whom I meet of Him and of what He wants of us: that we serve Him, that we tell of Him to others. I pray that in me He shows Himself to those whom I meet."

—Life Line

we have spent: a summer filled with the strangeness of the inner city culture; a summer spent learning how to live and work closely with one another; a summer in which we learned some of the *questions* facing the city (we have not yet found many of the answers).

Much of our activity centered on recreation and crafts for ages 4-16. We led expeditions to parks, beaches, and swimming pools. For the older girls we taught cooking and sewing classes; for the older fellows we offered baseball and a photography club. Periodic religious education classes, plus Bible study groups and neighborhood visitation rounded out our regular schedule.

The above list of activities really does not give an accurate portrayal of our summer, however, as the time has been made up mostly with the interaction with people, and not a single program. Our chances for direct verbal witness to Christ's power and call were not numerous, but we value the spiritual impact of these few opportunities—they alone would have made the summer worthwhile.

NAVAJO MISSION

(Messiah students: Ninita Schmucker, Donald Bowman, Earl Hess).

Working in the land of the hogan and dusty trails, hot dry days and miles of sandy desert, three students from Messiah served at the Navajo Mission for ten weeks. Not functioning as a unit, each person participated in a different department of the Mission program.

Two of the three had former connections with the Mission. The daughter of the superintendent from 1950 to 1952, Ninita Schmucker, worked with the hospital staff in a variety of activities.

Earl Hess had given three weeks of summer service at the Mission in 1966. This year he had a broad range of activities in the maintenance department. In addition, he was accompanied by three Navajo youths to the Mid-West Conference Youth Camp, where he served as a speaker.

The "new recruit," Donald Bowman, served in the Mission's office with Superintendent Marion Heisey. He aided in the correspondence to friends of the Mission, plus helping with the record-keeping of the Navajo hospital.

Some students jokingly refer to Messiah College as being isolated, as it is situated in the village of Grantham, ten miles from Harrisburg. This summer we have learned here at the Navajo Mission what *real* isolation is. But we feel a keen sense of fulfillment and accomplishment in helping in the work at the Navajo Mission.

LIFE LINE MISSION

(Messiah students: Beth Heisey, Marti Siegrist, Daryl Climenhaga, Norm Mowery.)

"The ocean, the Golden Gate Bridge, the Bay—all are a part of San Franciscan life. The city has given me my first opera, several baseball games, and socials with bowling and miniature golf. Here, if I want to, I can see movies, go to plays, and even attend a ballet. But, with all the City has to offer, I am most impressed by the people—the children we take to camp and teach in V.B.S., the men at the Mission services, the people we visit in their homes and in the hospitals—people who need Christ."

These sentiments of one of the four Messiah students at the Life Line echo those of the others. In this metropolis of breathtaking scenery and shocking exhibitionism, one is struck by the people. As one of the team said, "Oh, how this city needs God."

We worked ten weeks at the Life Line, with the summer divided into two parts. The first five weeks we worked rather closely with the existing outreach programs. This included Good News clubs every Monday, a Vacation Bible School for five days, and a summer camp during the fifth week in the nearby Santa Cruz mountains.

Following camp, we entered on the second half of our summer—moving further away from the existing mission programs into new areas of need. One such project was Child Evangelism in Hunter's Point, a Negro ghetto at the edge of the Bay. The children we worked with in the first half of the summer live in relative luxury when compared to the bitter and often hostile kids in Hunter's Point.

Working with children did not take up all our time. We also visited the hospitals. Telling patients that God loves them when they are bedridden or invalid is quite a challenge. We went to the Greyhound Bus station and took "community religious surveys," a questionnaire designed to lead the conversation to one's need for Christ. We visited several families—often—getting to know them; and, once becoming their friends, presenting Christ to them.

One element linking both halves of the summer was the Mission service we conducted each Friday night. When we found out that in the audience could be found a man who worships Satan, and another fellow who claims to be God, the challenge of *effectively* presenting Christ to the men came crashing home to each one of us.

* * * * *

Involvement. In the city streets. In the desert sands. In the high-rise housing project. In the one-room hogan. Christian involvement has taken on new and vital meaning to many students at Messiah College, through the channel of summer service projects such as described above. We pray that God and the church will keep open, and enlarge, this doorway to meaningful and significant involvement in practical Christianity for our youth in summers to come.

It wasn't a "Missionary" who said it this time!
"The fiction of the 'happy savage,' content in all his ways, is pretty but untrue. From the hour he's born, the average New Guinea tribesman lives with fear and death—from his enemies, from a variety of diseases, from sorcery in a hundred forms. The spirits of his ancestors, all about him, have to be appeased lest they bring sickness and death . . ."

Lowell Thomas, *NEW GUINEA, The Land That Time Forgot.*

BOARD FOR MISSIONS

GENERAL FUND STATEMENT

Quarter Ended June 30, 1969

| | |
|------------------------------------|--------------------|
| Canadian Balance, April 1, 1969 | \$ 1,529.77 |
| U.S.A. Balance, April 1, 1969 | (5,654.91) |
| Canadian Receipts | 11,360.81 |
| U.S.A. Receipts | 68,442.36 |
| Reimbursements | 1,307.40 |
| Total Receipts and Balances | \$76,985.43 |

| Disbursements | U.S.A. | Canada |
|------------------------------|--------------------|-------------------|
| Administrative | \$12,611.63 | \$ 769.08 |
| Personnel | 20,217.61 | 1,562.50 |
| Informational Services | 271.81 | |
| Africa | 10,414.97 | 2,667.50 |
| India | 5,244.44 | 30.00 |
| Bangalore | 450.00 | |
| Delhi | 860.01 | |
| Japan | 8,540.00 | |
| Nicaragua | 1,965.61 | |
| Navajo | 1,524.99 | |
| San Francisco | 412.50 | |
| Mission Churches | 6,286.17 | 610.50 |
| Extension Churches | 11,992.50 | 2,369.97 |
| Christian Service Ministries | 5,589.58 | |
| | <u>\$86,381.82</u> | <u>\$8,009.55</u> |
| Total Disbursements | | 94,391.37 |

DEFICIT BALANCE, June 30, 1969 (\$17,405.94)

Analysis of Balance

| | |
|----------|----------------------|
| U. S. A. | (\$22,286.97) |
| Canada | 4,881.03 |
| | (\$17,405.94) |

Returning to Zambia



Dr. and Mrs. Joseph H. Engle and family left by air, August 25, to serve at the Macha Mission Hospital. The Engles, who are members of the Grantham congregation, served a term of Voluntary Service in Zambia in 1957-58.

Pulpit and Pew

With respect to —

THE CHURCH'S ATTAINMENT POTENTIAL

J. D. Abbott

In a transcontinental flight from New York to Los Angeles on a luxurious airliner I was one of about a dozen people on board. And in February, just past, Flight 287 became my exclusive facility from Marion, Indiana, to Chicago, Illinois.

The giant locomotive that shrieks by, pulling only two or three cars, the elegant ocean liner that plies the measureless waters with twenty or thirty passengers, the beautiful, luxurious air-conditioned bus that rolls on our ribbon of roads with just three or four on board and the modern earthmoving monster transporting a wheelbarrow full of dirt are all operating below capacity.

There are times when the church, too, operates without respect to its attainment potential. When the congregation is scanty, the classrooms only half full, and the altar empty, it is operating below capacity.

When the community slightly knows of our existence and is ignorant of our program, when the neighbors are non-churchgoers, and the streets are the Sunday morning playgrounds of children, we are operating below capacity.

When families live within the same block or in close proximity to us and never have been invited to attend the church during our five, ten or twenty years of existence in the same location it is apparent that we have given little thought to our AP (attainment potential).

It is a known fact that to operate below capacity in commerce and industry means financial disaster and can result in the ultimate going out of business altogether. When the progress charts show losses and the ledger entries are in red, the planners realize decisive action is called for. A selling program, an improvement of services offered and a streamlining of the organization are effected for industrial or corporate survival. All of this is good and as it should be.

However, our churches operate on an entirely different plane. Our chief concern is not for organizational survival; our purpose for existing is to render a life-lifting and soul-saving ministry to all within our reach. Financial profits are not counted. The investments which we make are proven to be good by the returns realized in the form of regenerated hearts and Christian lives.

Let us give some thought to our AP (attainment potential) by noticing what it means to operate below capacity:

I. It constitutes failure in the basic program of the Church. None of us want to feel that we have failed in any respect. Yet, notice the words of the Great Commission, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). It teaches us that "every creature" is included in the outreach of God's love and is embraced in His provision for pardon. Do we not fail in our churches then when we are lax in our efforts, delinquent in our outreach, and faulty in our drawing the lost to God.

II. To operate below capacity indicates a lack of vision. To have a vision is to be quickened to accept the challenge of opportunity. An impaired spiritual vision may result from inattention and so the organ of sight may become paralyzed by neglect. Thus the spiritual eye is destroyed,

The writer is one of the General Superintendents of the Wesleyan Church.

resulting in an awareness of the demands of our times. To see clearly the masses of the lost all about us is to fully engage ourselves to the Church's attainment potential—to operate at full capacity to save them.

III. To operate below capacity results in souls being lost. This fact stresses the thought that while we partially do the job there are so many other people who slip through our fingers to be lost forever. We win a few but lose so many. Over some we rejoice; over so few we weep. May God reveal to us anew the startling truth that unsaved souls are lost souls. Possibly they never will be saved unless we gear our total program to our attainment potential.

IV. To operate below capacity jeopardizes our future. Any losses sustained today are reflected today and will be grievously shown tomorrow. Conversely, today's gains become reserves which predetermine tomorrow's strength. Therefore, if we would safeguard our future we must guide its development today. Otherwise we endanger our tomorrows as a Church and cast over them the shadows of gloom.

There is no shortcut to success. Vision, preparation, dedication, hard work, long hours and programming with respect to the Church's attainment potential all combine to help us gain our goals and effectively work for Christ.

As the air or ocean liner, bus, and earthmover need to carry full loads to be commercially profitable to investors, so our churches can afford to do no less for Christ and the lost of the world.

Would it not be well to give some thought to the Church's attainment potential—and make that our goal!

Reprinted from the *Wesleyan*.

Classroom Problems

(Continued from page nine)

without fumbling or interruption. This takes especially good planning and preparation.

4. *Keep within the attention span of your pupils:* 1-5 minutes for preschoolers, 5-10 minutes for primaries, 10-20 minutes for juniors, 20-30 minutes for teenagers, 30 to 45 minutes for adults—depending upon subject matter and type of activity.

5. *Talk about lines of conduct and set standards.* Help the pupils to understand that by working together they can accomplish something satisfying. Ask for suggestions on the type of behavior which shows cooperation. List ideas on the chalkboard. Then ask for suggestions on how offenders should be helped to cooperate. Children are apt to be very hard on their classmates and will likely suggest sending them home. A realistic list might look like this:

"Teacher reminds us once when we are out of order. A person who has to be reminded twice, forfeits a privilege. If anyone keeps on interrupting, the class will decide what should be done to help the pupil behave."

Discipline by the group is often more effective than discipline by the teacher.

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God Justifies the Guilty

(Continued from page four)

WHY SOME FAIL

Some people profess to accept Jesus but give little evidence of the new birth which is another aspect of this initial experience with Christ. Paul expects that "old things are passed away; behold all things are become new" (II Cor. 5:17). There is danger of being so intrigued with the legal implications of justification that we under-estimate the practical aspects of this new relationship with God. If there is no real change of life perhaps repentance has been overlooked. There is little emphasis on repentance these days. But the Jesus by Whose sacrifice we are justified is the same Jesus Who said, "Except ye repent . . . ye perish."

A distorted presentation of Christ, at best, results in weak Christians. Or, worse still, an omission of the place of repentance could lead to a false Christ who deceives and does not really save from sin. We hear these days about "in depth" studies; perhaps we should preach "in depth" repentance with resulting restitution, such as has always precipitated "in depth" revivals. This would result in a Christianity with a higher rating of influence in the world. Our initial experience with Christ, not only restores us to a right relationship with God, but initiates in the very core of our personality a revolutionary transformation of character which makes us truly new creatures.

Nor is this emphasis on repentance contradictory to Paul's emphasis that we are not saved by works or "the deeds of the law" (3:28). Having the Jews in mind, he was pointing up the folly of continuing to follow the ceremonial deeds which were fulfilled in Christ, and the other traditions they had added, as well as certain "good works" to which they attached saving virtue. He is emphasizing that faith in Christ is all that is needed for salvation. But Paul did not by that nullify doing the things that Jesus commanded. In fact, we demonstrate our faith in Jesus by doing what He commands.

MAKING IT CLEAR TO THE JEWS

To further help the Jews see the basic importance of faith Paul devotes the fourth chapter of Romans to a study of two men rated very high by the Jews. He points out that "Abraham our father" was justified by faith—by believing God. And that was before there were such people as Jews, before the law was given, yes, even while he was among idol-worshipping people. Righteousness was credited to him because he believed God. His genuineness of faith was evidenced by breaking with his former pattern of life and obeying God. Also David, highly regarded by the Jews, was quoted by Paul as proclaiming an imputed righteousness without works. His faith in God's promises assured him that his sins were blotted out (Rom. 4:6-8).

Paul concludes the fourth chapter by a final emphasis in verse 22 that it was Abraham's faith which was imputed to him for righteousness. He then extends a provision which should make us rejoice. He says that such faith on our part in Him Who raised to life our crucified Sin-bearer assures us also of imputed righteousness.

IMPUTED RIGHTEOUSNESS

We note that Paul here lifts justification above the level of forgiveness of sins. Only blotting out past sins might result in a sort of spiritual vacuum. But beyond forgiveness we have credited to us the righteousness of Christ. By this

we are instantly and fully qualified for heaven. But Paul says much about walking in the light and nurture, and even leads to another crisis as we shall see. But thank God that a sinner can have the righteousness of Christ imputed to him and be, at that moment, ready for heaven.

RESULTS OF JUSTIFICATION

Paul concluded his treatment of the great doctrine of justification by faith in Romans 5:1-11. "Therefore being justified by faith we have . . . "What? *The first is peace with God.* Formerly we were strangers, fugitives, afraid of God and of every providence which might betoken being ushered into His holy presence. Now that we are restored—just as if we had never sinned—we have peace, no more afraid. No one can experience this peace apart from Jesus.

"Also we have access by faith into this grace wherein we stand." Paul wrote this after his Pentecost—fully cleansed and Spirit-filled. Very obviously he indicates that the unregenerate person does not have such access. This is a stepping-stone which enables us to appropriate that grace of which Paul testifies.

Third, the Holy Ghost is given to us initially. This is the only reference to the Holy Spirit in the first seven chapters of Romans. The fullness of the Spirit indicated in chapter eight with nineteen references, is not dealt with by Paul until he leads to a deeper solution of the sin problem. Nevertheless the justified believer receives the Spirit and He bestows love and promotes a profitable interaction of such qualities as tribulation, experience, and hope, as indicated in verses 3-5.

Fourth, in verse nine we note, "We shall be saved from wrath." No co-existence between God and sin. Every sinner is courting the wrath of God as long as he clings to sin. Not only is the justified believer saved from wrath, but *fifth, he becomes the peculiar object of God's love.* True, God loves every sinner—is not willing that any should perish. But the "much more" of His love is bestowed on those who come to His beloved Son, Jesus. This begins a love-relationship symbolized by Paul elsewhere in the marriage relationship.

Sixth: verse ten emphasizes the real assurance of salvation. Paul says that if we are reconciled to God by Jesus' death the assurance of salvation is "much more" guaranteed by His life—His victory over death and hell. And naturally this leads to the *seventh—joy (verse eleven).* Jesus often indicated His will that we have joy. Indeed from a practical viewpoint God says the joy of the Lord is our strength. How dissipating to live without joy. Knowing that joy contributes to real living, Paul emphasizes this result of justifying grace.

Concluding we would say that if our profession of faith in Christ leaves us in doubt—if we are void of the above blessings it is time to do some careful checking. Are we merely intellectually attached to Christ? Have we met the necessary conditions to make a vital contact with the "Rock of our salvation"? Are we satisfied with the mental thrill of the intriguing doctrine of justification? Or are we really in Christ so that His life in-flows us as the life of the vine flows into the branches? As the justified believer experiences the blessings Paul here lists he has discovered the key to real living. He is now ready to explore with Paul how to experience the grace wherein he stood, and which Jesus identified as the "life more abundant."

Saxton Church Scene of Pastor's Ordination

The afternoon of March 23 was the occasion of the ordination of Rev. Bedsaul Agee to the Christian ministry. This service was held in the Saxton Brethren in Christ Church where Rev. Agee serves as pastor.

The ordination service was in charge of the bishop of the Allegheny Conference, Bishop Henry A. Ginder, who brought the ordination sermon and officiated in the Ordination Ritual. Dr. Martin Schrag of Messiah College gave the ordination charge. Rev. Bruce Grove led in the invocation.

Special music was provided by the Mark Slagenweit family, Martinsburg, Pa., and by Miss Karen Byers of the Saxton congregation.

Rev. and Mrs. Agee are both natives of Virginia and were converted in March, 1958 in the Adney Gap Brethren in Christ Church, Adney Gap, Va. Following their conversion they entered into and testified to the experience of sanctification.

Following his conversion Rev. Agee received a call to the ministry and attended Messiah College where he was graduated with the A.B. degree in 1966 and the Th. B. degree in 1967.

He served as a Lay Minister of the Cross Union and the Adney Gap Brethren in Christ Church for four years. Later he was pastor of the Bermudian Bible Church and in 1966 was called to serve as pastor of the Saxton congregation.

Mrs. Agee is the former Verda Mae Cooper. The Agees have one son, Michael, age 10.



PENNSYLVANIA PLOW

This is typical of 18th century Pennsylvania plows except that it turns the furrow to the left. It is a bar-share plow—so called because the share and the iron bar on the land side are forged together in one unit.

gift of Daniel G. H. Leshner

Brother Christian Leshner, born in Lancaster County, moved to Franklin County, Pennsylvania in about 1807. The donator, Daniel G. H. Leshner, is a descendent of Bishop Leshner and is, at present, a resident of Waynesboro, Pennsylvania.

Leshner's plow was made by some local blacksmith, the smithy making all the parts. Oxen were used to pull the soil turner. Such animals were used, according to Mr. Sharrer of the Smithsonian staff, because they were stronger than horses and because they could be eaten after their harness days were over. The blade did not cut deeply into the soil, as the plow was not constructed for deep plowing. The value of deep plowing was discerned later in the nineteenth century. The use of a wooden moldboard meant the ground was not turned over with the finesse of contemporary steel moldboards. The Leshner implement was not innovative.

When I asked Mr. Sharrer how they could identify the plow as early nineteenth century he stated that in addition to the oral tradition of the Leshner family, there were certain construction features which agreed with the dating passed on in the oral tradition. The use of wooden pegs and the type of metal screw thread suggested the plow was related to the eighteenth century. More important is the fact that around 1800 certain inventors, including Thomas Jefferson, were making advances in plow construction such as more scientifically constructed moldboards and the making of the blade and moldboard from cast iron. The Leshner plow did not incorporate these advances.

I suspect that Christian Leshner would rather that we remembered him for his religious writings than for his plow. It was highly unusual for a member of the River Brethren Church during the first half of the nineteenth century to take pen in hand and author books. Yet such was the pioneering activity of the Bishop. (We have works from only two other church members' writing during the first half of the nineteenth century. They are David Landis and Jacob Hershey). In 1849 he published a book entitled, *Das kleine*

The River Brethren Bishop and His Plow



The plow of Bishop Christian Leshner on display at the Smithsonian Institute.
Photo courtesy of Smithsonian Institute.

Are you planning a trip to Washington, D. C.? If so, be sure and schedule a stop at the History and Technology building of the Smithsonian Institution. In the new structure, Farm Machinery section, you will find on display the early nineteenth century (c. 1807)

plow of River Brethren Bishop Christian Leshner (1775-1856). The implement is not identified as having been the property of the Bishop but rather is presented to the public as follows:

CHURCH NEWS

Kline Hall Dedication (See Cover)

Dedication for the new Kline Hall of Science at Messiah College will be held Saturday afternoon, September 13, at 2:30. Classes will have met in the building for only one week before the dedication.

The speaker for the ceremony will be Dr. Joseph P. Allen, one of NASA's astronauts. Allen, a native of Indiana, is presently training for future space flights.

All friends of the College are cordially invited to attend the dedication ceremony.

ALLEGHENY CONFERENCE

The Mechanicsburg Church reports:

"Even though the weather was very rainy and it was necessary to hold services for several nights in the church, the Lord mightily used the labors of Rev. Fred Holland as evangelist in the annual summer tent meeting held by the Mechanicsburg congregation July 13-27, 1969. There were approximately 50 seekers at an altar of prayer, with sinners accepting Christ as Saviour, and believers renewing and reviving their vows, commitments and consecration."

The Mount Rock Church reports:

"Recent guests presenting a missionary challenge were John and Ethel Sider from India, Carl and Eleanor Ginder from Africa,

and Mr. and Mrs. Leroy Eberly from Mexico. "On August 29-30 the Men's Fellowship sponsored a boy's hike, picnic, and camp-out. Wednesday evening, August 27 'The Life Line Story' was shown at Mt. Rock."

ATLANTIC CONFERENCE

Rev. and Mrs. John H. Martin of Elizabethtown, Pa., were honored by their children at a family dinner at the Willow Valley Motor Inn, Willow Street, Pa., August 2, 1969.



The occasion was the celebration of their 50th wedding anniversary held at a later date than the anniversary in order to accommodate all the family. Rev. and Mrs. Martin are the parents of five children: Ruth, Elizabethtown; Esther, wife of Laban Heisey, Lancaster, Pa.; Robert, Newark, Del.; Clarence, New Wilmington, Pa.; and Aaron of Kennett Square, Pa. They have ten grandchildren.

Rev. Martin served as pastor of the Lancaster Brethren in Christ Church for more than twenty years. Later he pastored the Shenks Brethren in Christ congregation, Elizabethtown, Pa., until his retirement in 1958.

Miss Irene Bishop, former student at Messiah College, and a relief worker under MCC for many years, was guest speaker, August 13, at the *Mastersonville Brethren in Christ Church* under the direction of the WMPC. Her latest assignment has been in distributing material aid in Algeria. She also showed pictures of the work.

Mr. and Mrs. Jack Wolgemuth were guest speakers at the evening service, August 24, at the *Palmyra Brethren in Christ Church*. Their topic was "Relief Work in the African Congo." They also showed pictures.

CENTRAL CONFERENCE

The *Highland Congregation*, Ohio, reports: "The Rev. Louis Cober, with his wife Ruth, was installed as pastor of the Highland congregation Sunday morning, August 10. Bishop John Hostetter presided at the service. After the evening service, the congregation met in the basement for a period of fellowship and a grocery shower for the pastor's family."

Tuesday evening, August 26, Mr. and Mrs. R. L. Raser of Dallas Center, Iowa, spoke and showed pictures of their recent trip to Africa and the Holy Land, in the *Nappanee Brethren in Christ Church*. The Rasers are the parents of Mrs. Earl Engle, wife of the pastor of the Nappanee congregation.

PACIFIC CONFERENCE

Sunday evening, August 10, the *Chino Brethren in Christ Church* enjoyed an outdoor "Summer Sing." Meeting on the west lawn of the church, nearly 100 entered wholeheartedly into the inspirational musical program which

was based on the twenty-third Psalm. Prepared by music director, William McLain, readings of scripture passages by Pastor Charles Rickel and Sam Fisher, accompanied various vocal ensembles and congregational singing to follow the thoughts of the Psalmist as he compares the Good Shepherd and His Church to the shepherd and his flock. Following the program the group enjoyed fellowship along with homemade ice cream and coffee.

The Spiritual Life Conference of the *Upland Church*, convened July 13-20. Rev. Charles Sturgill and Ira Hoover were the Bible teachers. Bob Bowman spoke on Saturday night about the work of the Far East Broadcasting Company. Bro. Henry Neube from Rhodesia shared in the Missions emphasis at the Conference. Rev. Richard Reilly, who spoke of his travels in the Lord's work and gave his interpretations on the conditions in Israel over the past months, was the speaker of the evening sessions.

Rev. Henry Miller and family left Upland July 19 for a week on the high desert where Rev. Miller served as Chaplain at the Circle B Scout Ranch near Inyokern, California.

Sunday, August 17, the Eber Dourte family ministered to the *Upland congregation*. Rev. Dourte was a former pastor of the Upland congregation.

Births

BULGRIEN—Dennis Wayne, born August 8 to Rev. and Mrs. Kenneth Bulgrien, Phumula Mission, Bulawayo, Rhodesia.

KARPER—Jamie Lee, born May 11 to Mr. and Mrs. Luther Karper, Mt. Rock congregation, Shippensburg, Pa.

McLAIN—Stacy Lynn, born July 12 to Mr. and Mrs. William McLain, Chino congregation, California.

MILLER—Deanne Elizabeth, born August 13 to Mr. and Mrs. Harold Miller, Montoursville congregation, Pa.

POE—Keith Eric, born August 16 to Rev. and Mrs. Marshall Poe, Bethel Community Church, Cassopolis, Michigan.

SOLLENBERGER—Julie Anne, born July 31 to Rev. and Mrs. Allen Sollenberger, Elizabethtown congregation, Pa.

THOMPSON—Jennifer Lynn, born July 27 to Mr. and Mrs. Barry Thompson, Sherkston congregation, Ontario.

Weddings

HEISEY-WOLGEMUTH—Miss Joyce Yvonne Wolgemuth, daughter of Mr. and Mrs. Abner Wolgemuth, Mt. Joy, Pa., and Mr. Nelson Earl Heisey, son of Mr. and Mrs. David Z. Heisey, Manheim, Pa., were united in marriage August 16, 1969, in the Cross Roads Brethren in Christ Church. The ceremony was performed by Rev. B. E. Thuma, pastor.

GOOD-LEHMAN—Miss Miriam Elaine Lehman, daughter of Mr. and Mrs. Joseph G. Lehman, Hershey, Pa., and Mr. Rodney Chris Good, Shellsville, Pa., were united in marriage June 21, 1969, at the *Palmyra Brethren in Christ Church*, with the Rev. Jay Booser officiating.

LEHMAN-WITMER—Miss Sandra Jean Witmer, daughter of Mr. and Mrs. Elvin Witmer, Hershey, Pa., and Mr. Samuel E. Lehman, son of Mr. and Mrs. Joseph G. Lehman, Hershey, Pa., were united in marriage August 2, 1969, at the *Palm Lutheran Church*, Palmyra, Pa., with the Rev. Gerhard Dietrich officiating. The Lehmans will be living in Germany for two years.

MUMMERT-WITTER—Miss Donna Witter, daughter of Mr. and Mrs. Eugene Witter, Gardners, Pa., became the bride of Mr. Dwight Mummert, Hanover, Pa., August 16, 1969, in the Hanover Brethren in Christ Church with the pastor, Rev. Paul Martin, Jr., officiating.

SINGER-COLLARD—Miss Carol Collard, daughter of Mr. and Mrs. Oscar Collard, was united in marriage to Mr. Ross Singer, son of Mr. and Mrs. Dexter Singer, August 16, 1969. The ceremony was performed in the Wainfleet Brethren in Christ Church with Pastor Edward Gilmore officiating.

Obituaries

HEER—Lena Riediger Heer was born in McPherson County, Kansas, November 20, 1886 and passed away in Chanute, Kan., July 20, 1969. She was converted at the age of 17. In June of 1917 she was married to John Heer and to this union were born four children all who survive: Mrs. Mary Friebe, Stone Lake, Wis.; Rev. Leo Heer, Chanute, Kan.; Miss Martha Heer of Toledo, Ohio; and Rev. J. Franklin Heer of Lawrence, Kan. One stepson, Archie Heer of Morrison, Ill.; one stepdaughter, Miss Ila Heer of San Marino, Calif.; ten grandchildren; two great-grandchildren; one sister; and two brothers also survive.

Funeral service was held in Miltonvale Wesleyan Church of which she was a member and burial in the Brethren in Christ Cemetery near Green, Kan.

ROSENBERGER—Laura F. Rosenberger, widow of the late Rev. Abram C. Rosenberger, daughter of Henry and Susan Price, was born November 24, 1883 and passed away July 23, 1969. She was a life long resident of Souderton and had her membership in the Silverdale Brethren in Christ Church. She was pre-deceased by a son Leroy.

She is survived by one son: Abe P. Rosenberger and by four daughters: Mrs. Hilda P. Moyer, Mrs. Ruth R. Blank, Mrs. Orpha Rickert and Mrs. Laura P. Kulp; 18 grandchildren, ten great-grandchildren; and three sisters.

Services were conducted in the Silverdale Church by her pastor, Rev. A. D. M. Dick, assisted by a son-in-law, Rev. Fred Blank and a grandson, Rev. Stephen Blank. Burial was in the Hillside Cemetery, Souderton, Pa.

SIDER—Mr. Norman Sider, faithful trustee, treasurer and member of several committees, passed away August 4, 1969, at the Ridgeway Nursing Home in his 81st year.

Those who mourn are his wife, Nancy; daughter Gladys Climenhaga, and sons, Ralph, Lorne, Claude and Bishop Roy V. Sider.

Memorial Service was conducted at the Sherkston Brethren in Christ Church, with Bishop E. J. Swalm and Rev. Robert J. Rolston officiating. Interment was in the Beach Cemetery.

SPRADLING—Cora S. Longanecker Spradling, was born March 21, 1910, near Abilene, Kan., and was fatally injured in a car-train accident August 11, 1969. She professed faith in Christ at an early age and joined the Brethren in Christ Church. On November 26, 1963 she was married to Harvey Spradling, who predeceased her in March 1968. She is survived by her mother, Mrs. Emma Longanecker, Abilene; two brothers; three sisters; four step-daughters; and three step-sons.

Funeral services were held in the Danner Funeral Home, Abilene with Rev. Charles Norman and Rev. Glenn Hensel officiating. Burial was in the Belle Springs Cemetery.

News Items

Search for Extra-Terrestrial Life Goes On, Views Posted

The three American astronauts have stepped out of a three-week quarantine where they were safeguarded against microbes they may have picked up on the moon.

But scientists consider it highly unlikely that living organisms exist in the vacuum of the moon. However, scientists continue to postulate the existence of life elsewhere in the universe. They do so, says the *New York Times*, because they are "reluctant to believe that this minor planet of an unremarkable star, the sun, is unique in all creation as the abode of life."

More than one hundred years ago Father Angelo Secchi, Catholic priest-astronomer, declared that it was preposterously vain for man to assume that God has populated only one tiny speck of the cosmos with intelligent beings.

He was quoted by UPI Religion Editor Louis Cassels as being convinced that there must be many other planets inhabited by "creatures capable of recognizing, honoring and loving their creator."

Even C. S. Lewis is quoted as having believed that the universe contains living beings who are both morally and intellectually superior to man. He suggested that the vast distances between solar systems are God's way of quarantining the violent, self-centered human creatures of earth to prevent them from spreading their spiritual sickness to happier worlds.

Episcopalians See "Self-Supporting" Priests

Deacons and priests who are self-supporting will play an important part in the expansion of the ministry of the Episcopal Church, if proposals to come before the church's General Convention in South Bend, Ind. are finally approved.

Such "self-supporting" priests and deacons would work in secular occupations and receive little or no monetary compensation for their ministerial functions, which would be carried out in their spare time and on week ends.

Filipino Says Asia Wide Open to Gospel

More than at any time Asia is open to the Gospel, says a visiting representative of the program staff of the Far East Broadcasting Company.

Filipino Evangelist Max D. Atienza says it isn't true what many Christian leaders are saying about Asia's closed doors to evangelism. He said he knows of the opportunities "by the increasing number of people who come forward at the invitation during our evangelistic meetings. Everywhere," he said, "there is a hungering among the people to know more about God."

WCTU Anxious About Liquor's Wooing of Youth

The liquor industry's drink target currently is the youth of the country, the director of the department of public relations for the National Women's Christian Temperance Union charged at the agency's 95th annual convention in Lincoln, Nebraska.

Mrs. Carl W. Bodin of Minneapolis, said that legislative bills to lower the legal drinking age are being increasingly proposed by liquor lobbyists and that drink propagandists are reaching into the elementary schools with "their moderation propaganda."

Presbyterian Laymen Sample Opinion

A random sampling of opinions, attitudes and viewpoint was taken recently by the staff

of the National Council of United Presbyterian Men among their fellow laymen.

Results showed that the changing patterns of family life was of greatest concern among the men. Disorder in society ranked second, racial discrimination third, and poverty fourth. These subjects were well ahead of such widely publicized topics as crime, Vietnam, and drug addiction.

All of these concerns outranked church-related matters, such as the new Presbyterian Book of Confessions, church union, and changes in church government. The generation gap and violence on TV were also low on the list of concerns.

Assemblies Men Volunteer for Projects

MAPS, a creative and challenging program for missionary involvement of laymen, opens the door for visits to the fields by Assemblies of God lay personnel.

Through the "Mobilization and Placement Service," carpenters, electricians, plumbers, blocklayers and others with special skills will find their way to needy areas.

Last year the pilot project involved the building of a church on booming Grand Bahama Island. Teams worked in two-week relays under the direction of missions construction supervisor Gordon Weden. An estimated \$20,000 was saved in construction costs and the church became available for use much sooner than would otherwise have been possible.

U.S. Churches Own \$102 Billion In Land and Buildings

Congregations in the United States own approximately \$102 billion worth of real estate, says a report by UPI.

Religion Editor Louis Cassels admitted the figure is an estimate, but is the one arrived at in a study by Martin A. Larson and C. Stanley Lowell.

An "edifice complex" was seen in contemporary Christianity which is in stark contrast to the example of the early church. During that first dynamic 100 years the church was apparently too busy spreading the gospel to worry about building programs.

It's Legal—Calif. Churches Must Pay Business Tax

Final approval has been given to a California bill which will collect state corporation taxes from churches and religious organizations on income derived from non-church-related businesses.

Like provision was included in the tax reform measure passed in Washington by the House of Representatives.

California State Assemblymen voted 70-3 to eliminate the present exemption on the seven per cent state tax levied on net business incomes.

Vaus Letter in Life

Objecting to a *Life* magazine article by Barry Farrell, Jim Vaus of Youth Development Inc., here sent the magazine a letter which led the letters column. Wrote Vaus:

"Say what you may about Graham, I attended one of his meetings 20 years ago (at the height of a career in organized crime). My life was transformed by the power of the Christ Graham preaches. For 12 years I have been working in the slums to reach needy kids with the same message."

Protestant Churches Hurt by Funds Cutback Nationally

Major Protestant denominations are suffering their first cutback in funds since the Depression, says an article in the *New York Times*.

A study of the budgets of the country's large denominations and the National Council of Churches discloses that although total donations to churches continue to increase slightly, church members are beginning to keep a higher proportion of their contributions at the local level.

The new pattern has important implications for American Protestantism, the report editorialized, because it constitutes a reversal of the massive build-up of large national bureaucracies that has characterized Protestant religious life for the last two decades.

Latin American Evangelicals Praise Catholic Renewal

A statement praising Roman Catholic renewal and calling on Evangelicals in Latin America to show "understanding and Christian brotherhood" toward the Catholic Church was unanimously approved here at the conclusion of the Third Latin American Evangelical Conference.

The document indicates sweeping changes in recent years on a continent that has often been the scene of bitter encounters between Catholics and Evangelicals.

Attended by representatives of 43 denominations from 23 countries, the conference noted "with real understanding and deep feeling . . . the great steps toward renewal which are operating in certain sectors of the Roman Catholic community." It observed that other sectors of the Church show "an almost complete lack of any influence of these new tendencies" and said that these sectors "are on many occasions obstacles to true expressions of liberty." But the statement said that "ignorance and prejudice" can be found among Evangelicals as well as Catholics.

The Bishop's Plow

(Continued from page fourteen)

Geistliche Magazin (The Small Spiritual Magazine). This is a theological treatise dealing with nature of Jesus Christ, the fall of Adam, the restoration through Christ, believer's baptism, predestination and free will, the Christian walk, and eschatology (he was pre-millennial). Only two copies of this 1849 work have been found. In this book, author Leshner makes mention of another writing of his. Whether this second work was ever published is not known; efforts at unearthing a copy have been unsuccessful. The title suggests it dealt with church management and discipline. This writing may have been printed in part or in its entirety in a series of three articles, translated into English, in the *Evangelical Visitor* during the 1904 year. Among the Christian Leshner papers there is a further manuscript. This is of a devotional nature; no published copies of this work have been located.

As I concluded my conversation with Mr. Sharrer of the Smithsonian Institution, he informed me he was of Amish background originally from East Berlin, Pennsylvania. Since that village is but a few miles from Grantham, one can but say, "small world."